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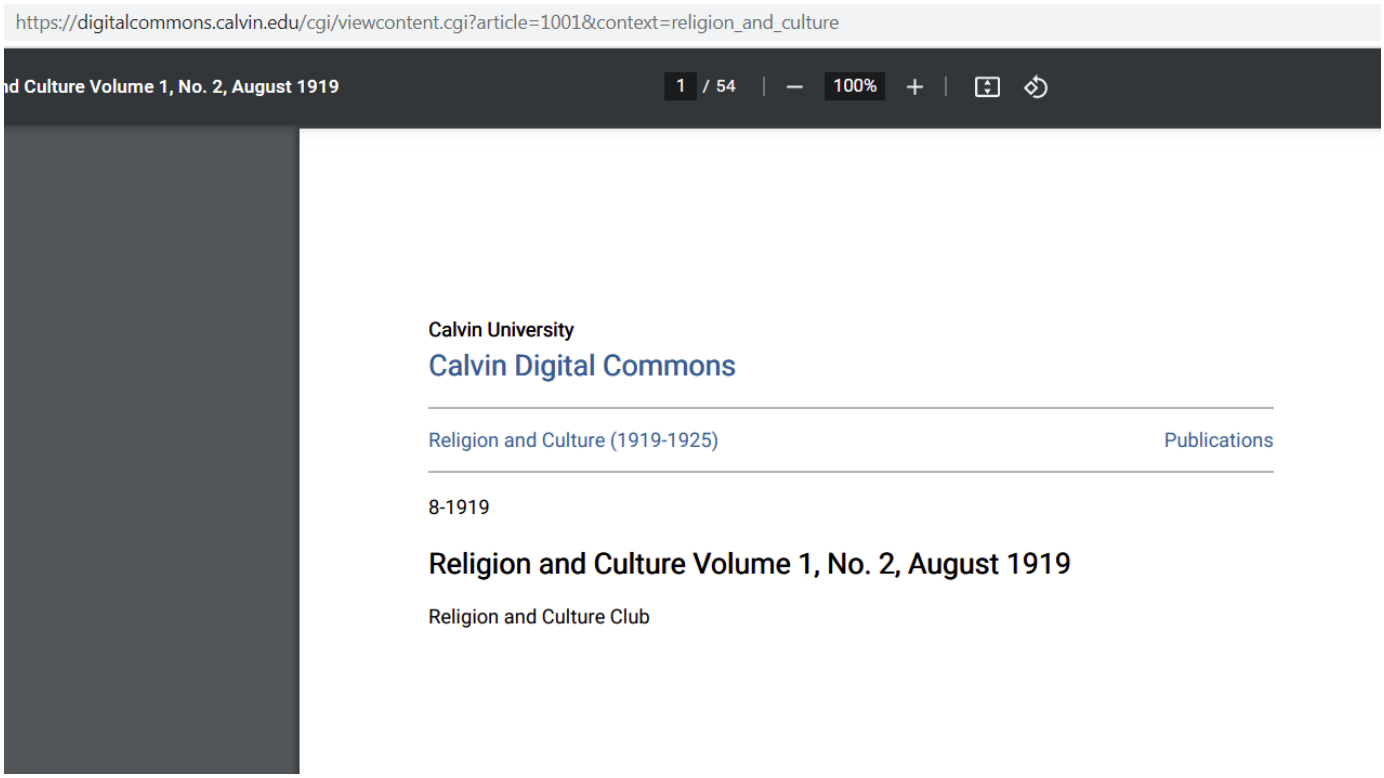

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eration will in all probability constitute a turning point in human history, and may determine the fortunes of Christianity for a thousand years."[1]) Most authors tell us that ours is a time of transition, but there is a wide difference of opinion regarding the exact nature of the transition we are making, as well as its ultimate outcome. There are serious-minded men who, after they have thoroughly investigated conditions, have come to the conclusion that this is the last hour and that presently the world will find itself in the midst of the agonies and afflictions that must precede the second coming of our Lord. Says I. M. Haldeman: "It is indeed a striking sign of the times that the church is so rapidly departing from the true faith, and so eagerly accepting the new rationalism. It is a striking sign of the times that with

[1] An address delivered before Corps: Credimus ut Intelligamus of Calvin College.
1) Batten: Social Task of Christianity. p. 7.

the refusal to endure sound doctrine, there is a growing and deepening spiritual darkness in the church and restlessness and discontent in the world. . . . It is a sign that conditions so fully portrayed by our Saviour are upon us: the time when the light of God shall grow dim and feeble in the professed church. It is a sign of that time when the Lord will turn and cut off the worldly church, and, taking the true body secretly into heaven unto Himself, will commence once more and finally his dealings with Israel and the gentile nations."[2]) Of the same opinion is our well-known Philip Mauro, who looks upon the present activities and movements in the world abroad as: "the consummation of all human activities, the very climax of our imposing civilization"[3]). There are, however, others who are of a directly opposite opinion, who deeply resent and repudiate the pessimistic note exprest by writers of apocalyptic tendencies

ways were considered to be definite conceptions now seem to lose their distinctive features, become hazy and indefinite, as the objects in a country scene on a misty December morning.

Yet we are moving, and admittedly we are moving fast. In spite of this apparent uncertainty with respect to fundamental principles, the throng of humanity is advancing impetuously on its course of development. And as we stand and wonder in the midst of this strong current, naturally of a conservative bent of mind and refusing to be carried along by the almost irresistible sweep of the modern movements, we ask the question once more: Whither is the drift of modern development? We notice that some strangely new terms are reiterated again and again. Humanity! The Brotherhood of Man! The Fatherhood of God! Society, Christianity, the Social Order, the Kingdom of God on

“There are serious-minded men who, after they have thoroughly investigated conditions, have come to the conclusion that this is the last hour and that presently the world will find itself in the midst of the agonies and afflictions that must precede the second coming of our Lord. Says I. M. Haldeman: ‘It is indeed a striking sign of the times that the church is so rapidly departing from the true faith, and so eagerly accepting the new rationalism. It is a striking sign of the times that with the refusal to endure sound doctrine, there is a growing and deepening spiritual darkness in the church and restless and discontent in the world.... It is a sign that conditions so fully portrayed by our Saviour are upon us: the time when the light of God shall grow dim and feeble in the professed church. It is a sign of that time when the Lord will turn and cut off the worldly church, and, **taking the true body secretly into heaven unto Himself**, will commence once more and finally his **dealings with Israel** and the gentile nations.’ 2) Of the same opinion is our well-known Philip Mauro, who looks upon the present activities and movements in the world abroad as: ‘the consummation of all human activities, the very climax of our imposing civilization’ 3).

There are, however, others who are of a directly opposite opinion, who deeply resent and repudiate the pessimistic note exprest by writers of apocalyptic tendencies, They are confident that humanity is normally developing, and that the transition period through which we are undoubtedly passing will presently land us at a higher level of civilization and give birth to a more perfect order of society. Thus Josiah Strong in his book “The New Era’ assures his readers that all signs unmistakeably indicate ‘that the world is about to enter on a new era, for which the nineteenth century has been the John the Baptist’ 4). It is evidence of a narrow and thoughtless mind, says he, to : imagine that the existing condition of things is final. And many, nay most of the modern writers share this view. However this may be, certain it is that by common consent our time is a period of transition and for that very reason one of unrest, change and perplexity. There seem to be no abiding realities, no eternal verities and the outlook upon — the world at present is at first sight puzzling, emba[r]rassing, bewildering. In vain seems at first the attempt to discover fundamental and definite principles that control the many and great movements of the age. Things seem to change as you are considering them. All things seem to have lost their acknowledged and historical significance, and what always ...”

2) JI. M. Haldeman: Signs of the Times. 3) Mauro: The Number of Man. p. 9. 4) The New Era. p. 16.

More of Hoeksema’s thoughts/writings about eschatology are available with a key word search.

To add my note; the first bolded part begins with the word ‘taking/took.’ This word likely translates the biblical Hebrew word ‘laqach’ which also is used to refer to the Rapture. You can search for it in Strongs, examples of its usage include within Genesis 5:24, etc.

My minister’s most recent Bible study pointed out this passage is just prior to the “days of Noah” cited in Luke = the judgment which occurred in the OT Flood. My opinion = this is not just a coincidental convergence of events.

And to skip towards Hoeksema’s ending

adores the Christ of Bethlehem, and of Galilee,—a moral ideal. The latter follows him to the garden of Gethsemane and the Hill of Skulls. That Kingdom is the work of the Almighty in the third place, because also of its subjective realization He is the Author in the fullest sense of the word, regenerating the hearts of all His people thru the power of the Spirit, and calling them to conscious life thru His Word. That Kingdom, lastly is also the work of God, with regard to its final completion and consummation. For, however true it may be that there is nothing more abhorrent and repugnant to modern thought and feeling than this belief in a final catastrophe; however strongly this may be in contradiction with the idea of the normal development of the human race; yea, tho it may imply the collapse of all the ideals of sinful Man, Calvinism looks for the consummation of the ingdom, not because of, but rather in spite of the development of Man in this dispensation. The Kingdom of God is in the world, but not of the world. That world stands in diametric opposition to the very idea of this Kingdom, which is the Righteousness and the glory of God. That world will according to Scripture assert itself more and more positively, will cause its spirit of opposition to become more and more pronounced, until the Lord will come, destroy the Power of Darkness, save His people, regenerate all things, and establish His kingdom forever and ever!

It was not our purpose to define the Social Task of Calvinism this evening. But we realize, that after all is said, the question cannot be suppressed: Has Calvinism, then, a message appropriate for the times, to the world in which we live? And is it not rather, because of its very confession of God's absolute sovereignty forced to an attitude of passivity over against the puzzling social problems of our time? And our answer is: by no means! But the duty of the Christian, according to the Calvinistic view, is in the first place, to realize in his own life the principles of the Kingdom in every sphere of the life of the world. The fact that man cannot establish the Kingdom, cannot create its life, by no means implies that he is not called to manifest that life, and reveal it everywhere, in state

To add my note; doesn't the section in bold remind you of what my ancestor, Rev. JI Fles once said (prior to that)?

In an article he wrote that year (1896) for the Chicago Hebrew Mission's journal, *The Jewish Era*, Rev. Fles said, "Jesus … wishes that the church, the believers of the Gentiles, shall know and never forget that the Lord shall yet do great things for his chosen people." And a main point, "We preach and pray and labor to save some of them, but they are only the first-fruits of the great coming harvest. To convert the people, the nation, is the work of Christ, the Anointed One of the Father. He shall convert Israel to Himself." Fles ends by saying that The Lord will ever bless these missions "until all His promises are fulfilled. The powers of darkness will be destroyed, the church glorified, Israel brought to Christ, and the whole earth be filled with His glory, and the conclusion of David's Psalms will reach its fulfillment: 'Let everything that hath breath praise the Lord. Praise ye the Lord.' Hallelujah!"[61]

All life and all relations of life he claims must be based on and permeated by Christian principles. In a word I know of no view that is broader in its vision, that is more kosmological in its application, that is more all embracing in its powerful grasp, that is more truly liberating in its power than the Calvinistic view of life and the world; and it may safely be said that, if an indictment is brought against the Christianity of former ages, as if it meant to be an anabaptistic separation from the world, Calvinism should straightway be acquitted, and may, indeed, go with a free conscience. There is, therefore, on the face of it an undeniable similarity between this Social Christianity and Calvinism.

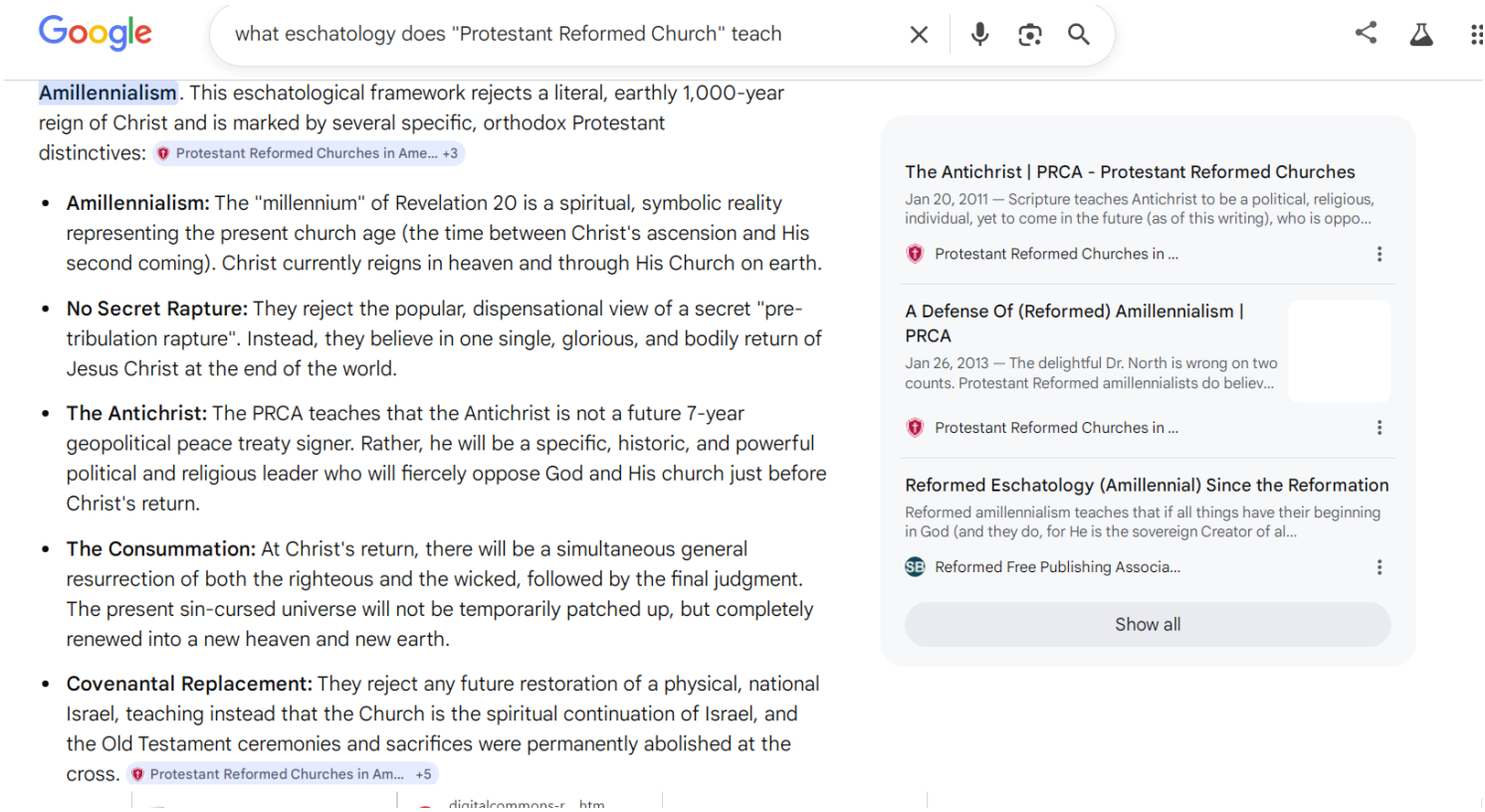
But with all this outward similarity, there is nevertheless a fundamental difference between the two views, a difference which should be all the more clearly recognized because of the resemblance in outward manifestation. Similarity in form may become dangerously confusing if it is not accompanied by a fundamental harmony in principle. And since on the one hand Social Christianity as we have considered it, with exactly those principles, promises to become a potent factor in the near future, and after all our action also in social life in general must be determined by principle and never the reverse, it is well to remember that with all the avowed similarity between the two, Calvinism has nothing in common fundamentally with Social Christianity. And this difference in principle, we expect will also in the future reveal itself in such a way, that the Social Christian will often advocate measures the Calvinist condemns, that the former often does things which the latter refuses to support. And since as we have

social life is far too complex and intricate, far too rich and varied to be confined within the limits of any particular theory. But nevertheless these broad principles may safely be stated. The Calvinist must realize as much as possible the principles of the Kingdom in his own social life. That in the first place. And in the second place, he must be a witness in the world, and protest against its sin, claiming that the world and all its fulness belongs to God, protesting also from that same point of view against its social evils. But never must we forget, that also in this social protest the Calvinist consistently refuses to transgress the limits of the Word of his God, or to do anything except in His name and to His glory. Not in the name of humanity, nor by the employment of humanistic means and methods does the Calvinist work in society, but in the name of his God and in harmony with the everlasting principles of His Word. Then it may be that we will see but slim and insignificant results; it may also be that many a time we will have to refuse our support to a movement that is seemingly Christian in character and aim; it may even be that by this attitude we invoke the wrath and condemnation of the world, and sometimes even of fellow-christians, so that our position in the world becomes ultimately almost untenable, it matters not. Let this, above all in the peculiarly humanistic age in which we live be our guiding principle: *We work not for results regardless of methods and means. And practice may never dominate principle!*

Holland. HERMAN HOEKSEMA.

"We work not for results regardless of methods and means. And practice may never dominate principle!"
Do you think that Rev. Hoeksema's denomination, the CRC, remembered and followed his stern warning?

And what does the new denomination that Rev. Hoeksema founded currently teach?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what eschatology does "Protestant Reformed Church" teach
Amillennialism. This eschatological framework rejects a literal, earthly 1,000-year reign of Christ and is marked by several specific, orthodox Protestant distinctives: Protestant Reformed Churches in Ame... +3
Amillennialism: The "millennium" of Revelation 20 is a spiritual, symbolic reality representing the present church age (the time between Christ's ascension and His second coming). Christ currently reigns in heaven and through His Church on earth.
No Secret Rapture: They reject the popular, dispensational view of a secret "pre-tribulation rapture". Instead, they believe in one single, glorious, and bodily return of Jesus Christ at the end of the world.
The Antichrist: The PRCA teaches that the Antichrist is not a future 7-year geopolitical peace treaty signer. Rather, he will be a specific, historic, and powerful political and religious leader who will fiercely oppose God and His church just before Christ's return.
The Consummation: At Christ's return, there will be a simultaneous general resurrection of both the righteous and the wicked, followed by the final judgment. The present sin-cursed universe will not be temporarily patched up, but completely renewed into a new heaven and new earth.
Covenantal Replacement: They reject any future restoration of a physical, national Israel, teaching instead that the Church is the spiritual continuation of Israel, and the Old Testament ceremonies and sacrifices were permanently abolished at the cross. Protestant Reformed Churches in Am... +5
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Jan 20, 2011 — Scripture teaches Antichrist to be a political, religious, individual, yet to come in the future (as of this writing), who is oppo...
Protestant Reformed Churches in ...
A Defense Of (Reformed) Amillennialism | PRCA
Jan 26, 2013 — The delightful Dr. North is wrong on two counts. Protestant Reformed amillennialists do believ...
Protestant Reformed Churches in ...
Reformed Eschatology (Amillennial) Since the Reformation
Reformed amillennialism teaches that if all things have their beginning in God (and they do, for He is the sovereign Creator of al...
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